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THE WATERSHED

AFTER the Berlin crisis nothing can be quite the same. Korea and Suez were almost incidents in comparison with it. The mind of mankind was not then troubled with apprehension or anticipation as it is now. Certain things stand out. A small group of men can make decisions, in one of the two great powers, to which the whole world is supposed to bend. The ruling group in Russia has made a decision about the manufacture of further thermonuclear weapons that challenges the life and happiness of mankind. There has never been quite a tyranny such as this. Never have a handful of men been able by their own will to threaten the total life of mankind. It is so harsh a terror that nobody quite believes it. Even the men who are making the decisions can hardly believe it. It is possible after this display of uncontrolled power that the spirit of man, which has survived so much, will begin to construct in earnest the international community in which power groups will no longer be able to do just as they wish on the world stage.

A New Way

There is of course considerable light in the darkness. If there were no nuclear weapons it is probable that by this time the greater part of the world would be engaged in war over Berlin. Up to the present a possible holocaust has prevented war. This fact represents the watershed of this time. The history of the first half of the twentieth century has been one of a major struggle between peace and war. It has been a spiritual struggle. All the extraordinary creative forces of the modern world have been engaged. Man can enjoy his planet as never before, if he wills it, but the condition of that enjoyment is that he has to construct his personality on new levels. He has to think and feel towards his fellow man in a new way in what is a new world. No one now can enjoy the easy luxury of simply being a Russian, American or an Englishman. The time of that simplicity has gone by. A reconstruction of life upon new levels of intimacy between men who up to now have been "foreigners" has to take place. This is not simple. It is not simple for instance in this country.

Many shocks to national feeling will have to take place in the next few years. Traditions by which men have lived, ways of life which they have accepted from their birth with pride and esteem will have to be fundamentally changed. All this is spiritual struggle. The historic habits of nations are done for; and if anyone thinks that the new ones are easily going to take their place, or that vague international goodwill will fill the vacuum, then they have misunderstood the turmoil about Berlin. "The moral equivalent of war" is not easy to find. Yet it has to be found for man's salvation.

The Way Out

The Berlin crisis is perhaps important because of its demonstration of this. What is the way out? Two great power blocks are face to face with each other and each cannot give way in a world in which power is still the basis of the existence of nations. Russia being what she is, with all manner of complications of weakness, strength and emotion, cannot let East Germany go. West Berlin is from the Russian point of view a threat to the existence of Eastern Germany. But the Western allies cannot let West Berlin go, they too have complications of weakness, strength and emotion. The irresistible force has met the immovable object; and within this clash must be included the emotions of Germans, and the conflict of ideologies. Can the Germans *not* use West Berlin to undermine Ulbricht and all he stands for? Can the two ideologies represented by what is imposed upon East Germany, and by what is accepted in West Germany, *not* refrain from verbal conflict and challenge?

Reconstruction

Perhaps it is just as well that overhanging this situation is a threat which says to everyone "you will be destroyed unless you think new thoughts and act in new ways".

This can be done, but it will not be easy. The final solution—and this should be possible between the statesmen—will rest upon Germans not being Germans in the old way, or for that matter French not being French in the old way. The Berlin crisis percolates into the national modes of every nation. Not the least, of course, into the national mode of the Russians, the mode that allows a small group to dominate their millions, and gives the group power, in effect, to threaten the world.

If accidents do not happen, if devices of statesmanship can be worked out to prevent the irresistible force meeting the immovable object (and possibilities can already be seen from the various suggestions) then this watershed may be passed. The years of harsh reconstruction will lie ahead.

The preliminaries will have to be hammered out to enable a slow yet certain shift of power to the United Nations. Willy-nilly, with all its imperfections, there will have to be a world power representative of all the powers of the nations of the world. The real creative thinking for all this has hardly begun yet, and least of all the real creative change in national emotions.

A LAYMAN'S DIARY

August 12. What is one to say about the British film *Whistle Down The Wind ?* (Jamie and I went to see it this afternoon.) A man suspected (probably rightly) of having committed a murder, exhausted and injured, is lying hidden in a barn on the outskirts of Burnley. The farmer's three children accidentally find him and, half-dazed, he reacts to the question, " Who are you ? " with a startled, " Jesus Christ ! " under his breath. The children assume he really *is* Jesus and sustain him with food and drink—secretly, because they are afraid of what The World will do to him if they find him. Eventually the police catch up with him and he is taken away. The atmosphere of the moors, of farm and village life, and of childlike credulity, is remarkably well conveyed, and the acting of the Lancashire children (Haley Mills is the only " imported " child actor) is beautifully natural. Alan Barnes, as the youngest of the farmer's family, is particularly good, whether he is dismissing a lame talk on survival after death by the Rector (" 'e doosn't *knaw* ") or realistically weighing up the Stranger after he has " allowed " the boy's kitten to die (" 'e's nobbut a *feller* ").

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But I wish that all the talent and care that have been put into this film had been lavished on a simpler and less artificial story. So long as the events are seen purely through the eyes of the children, it is all very touching; but now and then the author knowingly signals, as it were, to the adults in the audience, by bringing in some fortuitous resemblance to the Gospel story—and that jars. When the suspect is caught and searched by the police, we see him for a moment on the skyline with his arms outstretched as on a cross. Earlier, in the playground, a boy who is " in the know " is set upon by the school bully and denies three times that he has " seen Jesus ". Here the boy's denial is an act of courage, meant to protect the Stranger, and therefore no parallel at all with the denial of Jesus by Peter. These bits of ill-thought-out symbolism only create discomfort and add nothing to the significance of the story.

On the whole, though, the quiet natural tempo of the children's acting, and the authentic portrayal of the Lancashire scene do much to justify what was certainly an enterprising new venture for British film-makers to try. Jamie's verdict was " not bad ", which in his vocabulary is high praise.

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August 13 (Sunday). Our church is closed on Sunday mornings in August, and during the month I am planning to visit some of the other churches who belong to our local Council of Churches. This morning I made a start with the local Presbyterian church, where I joined in the fine old Metrical Psalms and listened to a sermon on the story of Ruth, expounded with equal parts of scholarship and human interest. North of Carlisle they would have called it " a *real* sairmon ". After the service I was warmly welcomed by the minister and by several members of the congregation. Last year the minister came to the induction of our new minister and made a most friendly speech of welcome, with not a hint of lukewarmness, nor any suggestion that he felt that he was visiting a group of theological " outsiders " (and I'm sure he didn't feel it).

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August 20 (Sunday). The bus stop where we usually get off when we are going to the morning service is exactly opposite a large Roman Catholic church. The other day, while I was wondering which of our local non-Unitarian churches to visit next, it suddenly dawned on me that in running through the list of " possibles " in my mind I had automatically ruled out any idea of going to a Catholic service. Why ? The thing grew into a kind of challenge . . . and that's how I came to be at Low Mass at St. Edward the Confessor's at 11 o'clock this morning.

I don't know what I had expected (I had twice been to Catholic evening services, but never to Mass). Anyway, the reality was quite different. No hymn-singing—indeed, no music at all. Virtually no participation by the congregation in spoken prayer or responses. All in Latin: I had expected that, of course, but I had not expected the priest's part to be so inaudible and remote, as though he were at the far end of a sound-proof tunnel. He obviously did not expect the congregation to hear him, and it did not occur to them to listen intently. A few followed the service in their missals; some were clearly deep in private devotion throughout; others were smiling and nudging each other much of the time. Latecomers (all shod, it seemed, with steel tips) made no attempt to tiptoe quietly in, but marched briskly to a seat, whatever the stage of the service. A child at the back cried noisily through the sermon (which was in English, but barely audible—on the importance of resisting the distractions of the Devil, to make sure of " getting on " in this world and the next).

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For most of the congregation, the occasion no doubt had deep meaning and value. Yet the description I would apply to it all would be " businesslike ". At 11.42 the service was over, and the congregation, almost as one man, rose and walked out as briskly as they had walked in. None of the slow " thawing out " that we are more accustomed to. Yes, businesslike, that's what it was.

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August 21. I have copied out these words from the tribute in today's *Times* to Judge Learned Hand of New York, who died last week:

> *See as far as you may and feel the great forces that are behind every detail . . . hammer out as compact and solid a job as you can, try to make it first-rate, and leave it unadvertised.*

They are taken from some advice by another great American judge, Oliver Wendell Holmes, junior, whom we can call a Unitarian by ancestry, I suppose, though I believe he himself was not actively connected with any church.

HOME FROM THE MOUNTAINS

By A. Philip Hewett

WHY have mountains had religious significance from time immemorial ? It would be superficial to say it is because early races believed that their gods lived there. Why did they believe that ? Why was this an appropriate place for the gods to dwell ? To answer this we must look at the whole notion of height as related to religion and to morals. There is a psychological basis for the primitive idea of heaven as a land above the skies. Perhaps it lies in the effort required to reach the high places, the strenuousness of the climb with the force of gravity pulling powerfully in the opposite direction.

Dante, in his epic *Divine Comedy*, sets his purgatory on the side of a mountain, as men toil upward toward the summit. Habitually we talk of the higher way, of lofty thoughts, of exalted ideals, as against degrading influences, the word degrade meaning literally to pull down. Commenting on this natural bent of our minds, Edwyn Bevan writes :

> " To climb a mountain is a continued achievement of will against gravity, and at the same time the range of vision increases with the altitude. There is something in intellectual, artistic, moral, spiritual achievement which gives a feeling that man instinctively recognises as analogous."

" The range of vision increases." Whatever the more primitive aspects of the religious significance of mountains, I like to think of this one as primary today. We can see further. We can see from above: which things are important and which are not, which is something we can't always do when we are in the midst of them. At a lower level we can very easily over-estimate the importance of some things and underestimate that of others, but from the mountain we see them as they really are. And some of the things that troubled us most below we can't even see at all.

This is exactly what a high religious outlook upon life will do for us. It represents a position that is not reached without effort any more than the summit of the mountain is. It is not reached without leaving some things behind. A man setting out to climb a mountain does not load himself down with the family heir-looms that have been passed down from generation to generation. Instead he chooses just those items of equipment that are going to be indispensable helps to him in his climb. In the same way, as we seek the lofty peaks of religious perspective upon life, we will not burden ourselves with unnecessary impedimenta, but will select carefully the equipment to help us gain the heights.

One of the features of the world tragedy of our day is that people have lost their sense of perspective. They see life hysterically, even insanely. What we sadly need is the introduction of more perspective, of a clarity of sight which can see which are the really important things—and this is the office of religion; it is part, at any rate, of the definition of religion. "See that you make everything according to the pattern that was shown you on the mountain", the Lord said to Moses in the ancient story. The word "pattern" summarizes everything. It is a pattern that we need to discern in life, just as we see the pattern of the landscape from the mountains above. And this discerning of a pattern is the supreme achievement of religion.

FREUD AND RELIGION

By Christopher Kent

IN his chief essay on religion, *The Future of an Illusion*, Freud interprets the rituals and ceremonies of religions as survivals of the rites of primitive peoples and in our day as of infantile origin. But in his book he said nothing about religion itself. He cracked the hard protective shell of the nut, so to speak, but failed to notice that there was a living kernel of great potency inside. His closing paragraph was "No, science is no illusion. But it would be an illusion to suppose that we could get anywhere else what it *cannot* give us". The italics are mine. Had he said *can* instead of *cannot* this would have been true in the material sense. He was blind to the complementary truth that we cannot get anywhere else what religion can give us.

The more I study Freud's life and works the greater is my admiration for his achievements and the deeper becomes my affection for him. But the more also I become aware of his deficiencies, his blind spots. Some day the world may come to appreciate the magnitude of the debt mankind owes to him for the revelations that, even during his lifetime, have permeated every branch of human thought. He invented psycho-analysis as a technique for helping to relieve mental suffering. In this it has proved of great value but it has severe limitations. Psycho-analysis applied to psychotherapy is not a science, it is a craft and much depends upon the craftsman. Its vast importance in science is that it is an *instrument* for exploring the nature and working of the deep unconscious parts of our minds, a realm hitherto explored only by poets and philosophers. As an instrument it is strictly comparable to the telescope in astronomy and the microscope in biology. Since Galileo's time these instruments have been developed and improved beyond all recognition of their humble origins. We may confidently expect that, with so many skilled users all over the world, the psycho-analytic instrument will similarly develop and be supplemented by others.

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The unwelcome truths revealed to Freud by applying psycho-analysis in dealing with patients and by courageous introspection have formed the basis of a new science of Depth Psychology. They can be verified by anyone capable of mastering the new instrument and not fearing to use it. This much is needful for the successful use of the telescope or microscope. There is scope for discussion in the *interpretation* of the things revealed.

Freud was well aware of his limitations. In one of his later works he wrote, I'm sure from his heart, "I am only a psychologist who does not underestimate the difficulty of finding his orientation in the world". His life's work is to be seen on the background of this quest. He probed the unconscious ostensibly for the better understanding and treatment of his patients. More fundamentally he was trying to solve the riddle of the sphinx in order, as a physician, to heal himself. In his long life he did not reach his goal. He died in his 84th year, still "a child crying in the night". As Nietsche said of Jesus, "Too early died that Hebrew". How can we withhold deep sympathy and love from such a seeker after truth?

Freud's own great illusion was his belief in the all sufficiency of Science with a capital S. It blinded him to the spiritual truths of which his own life was so fine an expression. One could expand upon his blind spots but let us not dwell upon them here. Perhaps it was just them that enabled him to get so far. He died a pessimist having brought the dawn of a new hope for striken mankind to those who have eyes to see the true significance of his work. One likes to know that his one consolation was that he was able to spend his last years in this country, which he loved, among his children and devoted friends.

THE I.A.R.F. AT DAVOS. III

THE INTERNATIONAL BUSINESS MEETING

By A. B. Downing

"WHETHER you are liberal or orthodox there is always someone more or less so than yourself." So Monsieur Marchal of Paris remarked at one of our Congress sessions. It was one of those neat observations applying as much to our theology as to our ways of doing things. At our triennial business meeting when our Dutch treasurer, M. R. J. Advocaat, reported our near-bankruptcy, the Rev. John Kielty stepped into the financial breach with a method of raising money from the assembled delegates which many of them thought was certainly not orthodox and a good deal too revolutionary to be truly liberal. The Swiss, with their usual solid dignity, were far from pleased at what they called "these Salvation Army methods". Many Americans were privately angry but publicly generous as usual. The English, knowing their J.K., co-operated with as much British phlegm and lack of embarrassment as they could muster. The net result was a total collection of about 650 dollars. Dutch guilders, American dollars, English pounds and German marks were passed with mounting speed up to the platform, a Dutch minister translating into appropriate German Mr. Kielty's characteristically energetic coaxings. It was all very unlike our usual I.A.R.F.

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Plainly the gravity of our international finances had moved our Executive Committee to approve these unusual methods. The reason was soon plain enough. Our Secretariat has to pinch and scrape to perform the I.A.R.F.'s even minimum business. Out of a total annual and quite inadequate expenditure of about £2,000, about half is met by American contributions. Our own G.A. contributes £150 and Holland about £300 officially and much more unofficially.

Clearly new measures were needed and with fair promptitude the delegates approved proposals to increase personal membership subscriptions and to appeal for more individual subscribers. The minimum subscription for an American will now be 5 dollars per year and for a citizen of the U.K. £1. And thus came Mr. Kielty's collection. The result of course was very welcome, especially to our hard-pressed Secretariat, but one may perhaps properly observe that such triennial collections entered out of the already converted, are in no sense a serious attempt to put the I.A.R.F.'s finances on a firm footing. There has obviously been a failure somewhere in public relations, especially in Britain and America.

Several American ministers told me afterwards that if they had known of these financial difficulties, they would have

arranged for urgent support from their congregations. At any rate they have their opportunity now. And we Unitarians too, on the G.A. Council and in the country at large, have a plain duty to give more support individually and collectively to our international cause. Only 101 individuals and 22 churches in Great Britain subscribe to the I.A.R.F. We can surely do better than this, and we need to give more support than we have done so far to the Rev. Kenneth Twinn (Harrison Parsonage, Atherton, near Manchester) who is the collector for personal subscriptions in Great Britain.

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After these financial alarums and excursions the delegates agreed that the Congress should next meet in 1964 at Rotterdam, and in 1967 at Tokyo. In Rotterdam we shall discuss the reports to be called for from the member-groups about changing the name of the Association. It was a close shave in Chicago in 1958, you may remember, for then we only just managed to preserve liberal Christianity as part of our international title. It was agreed, with the problem of the Association's future name in mind, that the Congress theme for Rotterdam should be " Universalism and Christian Faith ".

A formal resolution was passed re-affirming the Congress's support of the aims and goals of the United Nations Organisation. Also passed, though after some discussion, was a further resolution expressing regret about the proposed new credal basis of the World Council of Churches which will have the effect of excluding from this world-wide body those who take the liberal Christian point of view.

During the next 3 years our international President will be Dr. Harry Faber of Holland, who for so long has been the chief officer of our Secretariat. His experience of international religious liberalism must be unique. Academically he is an expert in pastoral psychology with various publications to his credit. Linguistically he is a marvel, being equally fluent in English, German and French and as a traveller all over the world he has made the most diverse contacts. Very tall, eminently lucid in expression and dignified in bearing, as well as being very popular among all groups, he will make a truly fine President for the next 3 years.

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The distinguished Liberal, Professor L. J. van Holk, was elected an Honorary Member of the Association, whose warm greetings were also sent to the Rev. Stewart Carter, the Executive Vice-President, whose absence from the Congress through illness was keenly felt and regretted. The next meeting of the International Executive Committee will be held in England in 1962 and will be combined with a specially arranged conference.

Looking back on Davos I feel that one observation needs making. It seems to me quite vital that at the international level, British Unitarians, including the Irish, should have as varied a representation as is legally possible in the I.A.R.F.'s inner counsels, if full justice is to be done to the important matters of religious and intellectual policy, finance and administration which the Executive will have to deal with in the next three years. It seems to me wrong to expect our G.A. Secretary always to represent the British Unitarian mind and voice on the many matters involving us in international relationships. With all his purely national responsibilities that is surely too much to expect of him. It is true that we have the Rev. Stewart Carter on the Executive, but his responsibility as Vice-President is to give leadership to the I.A.R.F. itself rather than to represent the General Assembly.

The time has come, it seems to me, when we ought to broaden and diversify our English representation as much as possible, so that we Unitarians in the country can have the widest channels of contact and influence with our international body. I would like to plead for a sober and unprejudiced study of these matters, by our appropriate Essex Hall committees, during the months ahead.

MRS. "BASHER" BROWN CALLS

By a Head Teacher

IT was a Tuesday morning in my Secondary Modern School in a socially depressed area where over 500 potential citizens of God were being educated. A long queue was waiting for me after Morning Assembly. Head of the queue was a young man, " expelled " from the local Grammar School for idleness. He was waiting to see me about being defiant, rude and insolent to a young teacher. Behind him was a fourth year girl who the previous afternoon had succeeded in seriously biting a second year boy on the playground. Behind these " Star turns " were a collection who wanted Employment Cards or who had notes to explain absences. Behind them all was a woman. The woman had no appointment. So I decided that she could wait. Otherwise the queue would be missing lessons. Tommy Smith our defiant young man, had three of the best after I had listened to his long tale of excuses. No doubt the queue heard the sounds and saw him come out rubbing his behind. The biter was quickly dealt with. She was put on " Daily Report ". After every lesson she had to collect a report on her conduct from her teacher. That at least might curb the virulence of her fangs for the next week. Gradually the queue is worked through and they depart for their various classes. Then in comes the woman.

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She turns out to be Mrs. " Basher " Brown, " Basher " because her husband who has done no form of useful work for anybody for years is an ex-boxer with a split nose. The welfare officer had already warned me that she was in the mood to "do" a teacher. That was because one of her annual additions to the population of this country had been dealt with at a neighbouring primary school and had promptly played truant immediately afterwards, as so many of Mrs. Brown's offspring do, without the encouragement of punishment in school.

Our conversation dealt with her daughter's dinner money. Mrs. " Basher " Brown had called to argue that we owed her a shilling rebate on her daughter's dinners. According to her, little Mary had paid 5s. the previous Monday for 5 dinners and then been absent on Tuesday. Hence her argument was that we owed her a shilling. The Dinner Register was fetched and the Attendance Register was fetched. We showed to Mrs. " Basher " Brown that her daughter had been present. The girl was fetched. She said she had been present. Then Mrs. " Basher " Brown put her hands to her head. " It must be the hole in my head. When the car hit me you know . . . I was in hospital three months. It hasn't healed properly yet ". The " try on " to get a dinner on the cheap had failed completely.

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I settled down to work but only for five minutes. A mousy looking woman was outside the office. Politely I invited her in and asked her what I could do for her. " I want to see my boy's bottom and the marks, and I'm taking him to the police station ".

Politely I asked who she might be. I learned that she was Mrs. Smith, that she had just met Mrs. " Basher " Brown and that she had just learned that her boy had been violently assaulted by myself. Parents could not hit children these days without being taken to court and if parents could not, then teachers certainly could not.

I pointed out bluntly that the Local Authority regulations permitted me to administer necessary corporal punishment and that her son had been dealt with remarkably lightly in view of the rudeness he had shown to a teacher who had done a great deal of work out of school hours for her son's class unpaid. She was told of the words used by this young man to his teacher (words which cannot be printed here) and of how, when told to report to my office, he had got " lost " en route. " I told him to come home at home time and you'd have kept him in. He had to deliver his papers ". She still wanted to see the terrible

marks. " If I treated him like that, he'd do, as he says he'd do often. He'd run away from home."

That gave me my chance. " So he's been a trouble at home ? "

" Oh, he's always cheeking me and if I go near him, he says he'll run away to his auntie."

" And how old is he ? "

" Fourteen last July."

" And you mean to say he has dared to talk to you, his mother, like that ! "

" Yes, he has. It's terrible isn't it these boys today. Why I wouldn't talk like that to my mother now. And I'm forty."

Out comes my best sermon. " Mrs. Smith, you know, if you don't back us here with this lad, you're going to have a load of trouble on your hands. If he's going to defy you, us, everyone, he'll soon enough be in trouble with the police. And you know where that may end. You don't want that to happen."

Mrs. Smith was on the defensive now. She started to cry. " You see it's his father. He isn't really his father. He's his step-dad. He don't take no interest in him."

" Would you like me to have the boy in and tell him off for the way he's treating you at home ? "

" If you would, if you would."

The Secretary gets instructions to fetch Master Smith. As she fetches him, he laconically says " Again ? ". As he came into my office, I could see he was all tensed with anticipation. No doubt mother had come to beck him. His face was worth studying, when the interrogation started:

" And what's this I hear about the way you've been behaving at home . . . . " I laid it on hard about his cheek and his threats I even hit hard about his Teddy boy style dress. " Where's your school uniform ? Why don't you wear it ? " Ten minutes of this quietly deflated Master Smith. Mrs. Smith was weeping all the time. We parted the best of friends and the lady who had come to see her son's scars of war, went off thanking me profusely for the action taken and promising to let me know as soon as there was any more trouble at home. Mrs. " Basher " Brown's vengeance on me had misfired.

THE BRAHMO SAMAJ

(Known to English Unitarians as the Unitarians of India, the Brahmo Samaj is mentioned frequently in this paper. An account of the movement appears in " The Indian Messenger " (" The Inquirer " of the movement) in the July 21st issue. It is printed in part below.)

BRAHMAN is Sanskrit for the Supreme Being, the author and governor of the Universe. The worshippers of this Supreme Being are Brahmos, and Samaj means congregation or church. Brahmo Samaj thus means a congregation of the worshippers of the Supreme Being.

The Brahmo Samaj believes in (*a*) the existence and personality of God; (*b*) the immortality of the human soul; (*c*) the duty and efficacy of divine worship; (*d*) the continual self-revelation God through nature, through the spirit of man, and the collective experiences of humanity, and (*e*) the eternal progress of the human soul.

The Brahmo Samaj does not believe in (*a*) any supernatural revelation; (*b*) any particular book or collection of books as the one infallible revelation of divine truth, love, or law, and as the absolute and final authority and standard concerning human duty; (*c*) any human being as a special or specific incarnation of the Deity, who is the full and final revelation of His word or idea; (*d*) any prophet or saint or teacher as absolutely infallible, or as the one only guide to God, or the one only way of salvation.

The Brahmo Samaj accepts, respects, and uses; (1) the scriptures of the world, not as infallible or supernatural revelations, but as ancient records of the moral and spiritual experiences of the race, and as such, essential and exceedingly helpful to the spiritual life and progress of man; and (2) it honours all true prophets and teachers of humanity, not as specific incarnations or mediators, but as manifestations (within the necessary limitations of their own time and race) of the nature of God, in whose image and out of whose substance humanity is created; these prophets and teachers are revelations of the possibilities of humanity, and therefore they are supremely helpful to men by the strength and inspiration of their life and character.

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Theologically and spiritually the Brahmo Samaj movement is connected with the earliest protestant movements in Hinduism, which commenced centuries before the Christian era in the earliest speculations and teachings of the Upanishads and the Vedanta, of which it is the latest and the most modern phase, and as such it is necessarily a correction and development, adding to religion what it lacked in the past, namely the ideal of a kingdom of God on earth, with its social and humanitarian corollaries. The present organisation, however, dates its birth from the year 1828 when the Calcutta Brahmo Samaj was founded by Raja Rammohun Roy (1772–1833) who was followed in its leadership by Maharshi Devendranath Tagore (1817–1905), Keshub Chandra Sen (1838–1884), Sivanath Sastri (1847–1919) and others.

The Brahmo Samaj is not only a religious movement but is also a social reform movement in India. It has declared war against the institution of Hindu caste, a system which to a large extent has neutralised and nullified the grand teachings of the Indian sages, who proclaimed the divinity of man. It has also broken through the barriers of the Zenana, which was imposed upon India by her Moslem rulers. It has raised its protest against the baneful institution of child-marriage, and has removed the disability under which Hindu widows laboured in the matter of re-marriage. It has taken the lead in promoting female education and owns schools, colleges and industrial training institutes for women in addition to many educational institutions, schools and colleges, for males. It runs several orphanages, residential homes for destitute women, charitable dispensaries and similar social welfare organisations. It publishes about a dozen periodicals and newspapers, printed in English and in different Indian languages. There are upwards of one hundred congregations in different parts of India. Its members are prominently associated with every public movement in India that has for its object the moral, social or political amelioration of the people.

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN

During the I.A.R.F. Congress at Davos this August the International Union of Liberal Christian Women had a women's luncheon, which was attended by 148 women; they came from many European countries, besides a large number from North America and one representative from Ghana. After greetings from the I.A.R.F., conveyed by the Rev. J. W. Wery of Holland, the President, Dr. Boer, introduced the speaker. Madame de Mestral, the Publications Secretary of the World Y.W.C.A., had come from Geneva, their headquarters, to tell us of the work being done for the women, and their problems in the developing countries.

As an introduction Madame de Mestral explained briefly how the Y.W.C.A. had come into existence over a century ago with a hostel, for nurses going out to Florence Nightingale in the Crimea; the basis of Y.W.C.A. work has always been Christianity and the care of the individual.

As the organisation spread to many countries a world centre was formed so that national projects in poorer countries could be helped and co-ordinated. There is a mutual service programme under which a committee at Geneva receives requests for aid and refers the request to a country able to help, chiefly by trained personnel and by money. A close connection is maintained with other similar organisations, and conferences are held for exchange of views, while the Consultative Status with Unesco gives opportunity for use of knowledge thus gained. Examples of the kind of work being carried out were given.

In the Philippines, to help with the juvenile delinquency problem youth workshops had been started most successfully in rural districts; in Bombay local centres are working on food and malnutrition

problems. Among other projects in Africa, a farm school in Uganda is being run for women, who, doing most of the farming, have little opportunity for ordinary schooling. In South America the big distances to be covered constituted a problem in themselves, but it was significant that the women from the outlying districts, with the greatest difficulties in reaching a centre, were the most enthusiastic for such help.

★

Following the speech, the Business Meeting Of the International Union took place, with Dr. Boer in the chair.

Greetings from member groups unable to send representatives came from New Zealand, South Africa, South Australia, Great Britain and U.S.A., and from individuals.

The Secretary reported that since the Cambridge conference last year there had been a welcome increase in the total membership, as 4,000 women of the Mennonite Sister Clubs in Holland had become, through their Federation, members of the I.U.L.C.W. This makes our total membership over 58,000. Another pleasing feature is the intensive growth of interest shown by the fact that branches of the big groups are themselves becoming member groups, thus taking a more active share in discussions and reports. There are now 39 member groups, and some 160 individual members.

A questionnaire on Religious Education had been circulated to all members for discussion 1961–1962, and the answers will be reported in the 1962 Newsletter.

Miss Watts had resigned as treasurer at the end of 1960 and in thanking her the appointment of Miss Hosegood, who took over the work in January, 1961, was confirmed. Dr. Boer was re-elected President and Miss Garry, secretary.

Reports from representatives of member groups in different countries were then heard, showing that there is certainly a unity of women-kind in our divided world, both as regards problems for women's groups in their churches, and the way these problems are being met. Discussions, lectures on theological subjects, social problems, and travel combined with practical work for the churches, for refugees and for social service showed that the women were playing an important part in church life all over the world in the liberal churches.

M. K. Garry

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Unitarian Illusion

Sir: The passage quoted from the "Unitarian Register and Universalist Leader" suggests that we should think over the fact that "Unitarianism has not produced an outstanding theologian in this century".

One might reasonably suggest that as there are very few Unitarians in the world, there are likely to be far fewer outstanding Unitarian theologians (or any other specialists) than will be found among non-Unitarians.

More importantly, although Unitarianism, considered as a denomination, may not be producing famous theologists, there is evidence that deeply-searching theology is producing Unitarian or Universalist thinking. Take Paul Tillich, who is mentioned in the quoted passage. It is true that he remains loyal to the Lutheranism in which he stands, but it seems clear that he has escaped from the fetters of orthodoxy in that he believes that there are other ways to God than belief in Christian doctrine. It is not easy to find short quotations to demonstrate this, but I would refer to p. 233-4 of "The Protestant Era", where he describes his ideas of the religion of the future. Or again, there is his treatment of the "God beyond the God of Theism" in "The Courage to be". He discussed this in a third programme talk recently.

Jaspers too, in what I have read of his writings (only a little) struck a great many chords which harmonised with a Unitarian outlook. But the supreme example is surely Schweitzer, who, starting from an orthodox Christian basis, has agreed that his ideas are Unitarian, though it is unlikely that he would attach this, or any other, label to his theology.

Isn't this what matters? Not that millions of people should label themselves as members of Unitarian congregations, but that the Unitarian idea should come to pervade the thought of thinking men?

Liverpool. Yours, Vernon Conway

Khasi Hills

Sir: The *Inquirer* for July 8th, containing the first part of my article on "Long Distance Plans for the Khasi Hills" has just reached me, showing that my plans have reached their public.

Lest any of my friends should be feeling anxious regarding my request for an increase of income to finance the said plans, I should be glad if you would publish this letter by way of postscript, to let them know that the increased income for the purpose of engaging an assistant for Dranswell Walking, is being met by the Unitarian Service Committee of Canada, to whose generosity we already owe the progress that has been made during the last five years in the Health and Maternity work of the Kharang Rural Centre. And the proposed clinic annexe I shall be able to build out of income at the end of this year.

With thanks to them all and to you,

Kharang P.O., Via Happy Valley, K. and J. Hills, Assam. Yours, Margaret Barr

Church of the Messiah, Birmingham

The Rev. A. H. Hirtes of the Lewin's Mead Meeting, Bristol, has accepted an invitation to become the minister of the Church of the Messiah, Birmingham. He begins his new ministry on January 1st, 1962.

Correction

We regret that last week Principal Garrard was described as "this year's" President of the Ministerial Fellowship. He was last year's President, the year ending in June. The Rev. Kenneth Twiss is this year's President. His term of office ends next June.

THE SPIRIT OF PRAYER

Lord God Eternal, constant and sustaining, because we are few it seems vain to turn to you in prayer, it is difficult to feel the possibility of communion between thy greatness and our smallness.

Yet out of our need we cry that this gulf of thought and spirit may be crossed; that we may rise up from the confused world of the many and touch for a moment the mysterious world of the one.

Help us to feel ourselves within the one holy church of God, in company with men and women of all lands and tongues and times who turn to you as we are turning now. Help us to feel our kinship with those who have worshipped here before us. Help us to cast off the walls of words and petty thoughts which shut us in with ourselves and shut us off from others. Help us to strip away the veils of feeling and prejudice and fear in our own hearts and minds, the veils which hide from us our oneness with all others and with thee.

May we touch the single heart of things now, today, and in tomorrow's world of the many, may we be more nearly at one with our selves, with all others, and with you.

THE AGNOSTIC

And Man must name a thing ere he can call
It his, so takes his God and thereto pins
A legend bold, thus reasoning He doth fall
Within his kin . . . " and this the mind; the sins
Are these " The essence seeps away; now sags
The empty fold that wonder once contained,
Pin-prodded slack by countless flaunting flags
Which wag a small defiance, each ordained
Against the other—each the only way.
There is no Sunday label can contain
The stuff of my imagining. They say
I cannot follow Christ, I am too vain
A man. But God I know full well and fear
Him not. I am myself but of His hands;
My words are for His very private ear.
He does not dwell within the hutch of Man's
Contriving, nor can He be bound about
By petty little rules. Agnostic: that's
The pretty name they give to me . . . . . A shout
Of Sunday bells! A million Sunday huts . . .
But in the quiet shade beside the stream
I'll light a pipe, sit with my God and dream.

V. Harvey

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 10, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Ellenvale Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Mosshouse Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. E. Swift
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. John McLachlan
BESSELS GREEN, Old Meeting House, 11, Rev. T. L. Jones
BILLINGHURST, Free Church, High Street, 11, Rev. R. H. Barker
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (September 17), Rev. L. Gordon Clarke
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. H. L. Short, 6.30, Mr. P. Spencer
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Courtney J. E. Thomas
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Sidwell Price
BOLTON, Unity Church, Dinas Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BURTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BURNHAM-ON-SEA, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Rev. David C. Dunn
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billalde
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Shipton
BRISTOL, Oakfield Road, 11, Rev. A. H. Barton, 6.30, Mr. B. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Byers
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Supply
CARDIFF, The West Grove, Unitarian Church, 3.30 (Welsh) and 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickering
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. James M. Quick
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHESTERTON, Cambridge, Andrews, 10.45 and 6.30, Rev. Kenneth Twiss
CHESTERTON, Great Meeting House, Hobbsland Road, 11 and 6.30, Rev. E. H. Mardon
CHIPPING, Free Christian Church, Beech Street, 6.30, Supply
CHRISTLEIGH, Unitarian Church, Blenheim Street, 11 and 6.30, Mrs. M. R. Dickin
CHRISTON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. Kershaw
DARWEN, Wilson Street Chapel, 11 and 6.30, Supply
DERBY, Peter Gate, Unitarian Chapel, 6.30, Rev. J. Fraser
DISCKLAND, Old Meeting House, 10.45, Rev. Dennison Hilton
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fordham
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wortheimer
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkham
DUNSFOLD, Old Chapel, Chapel Hill, 10.45 and 6.30, Student
DUNDEE, Unitarian Church, 91 Commercial Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Principal I. A. Gardner
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Maurice-Kingsland
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. Allen Kirby
GORSEY, Pitsligo Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Gorsey
GOSPORT, Bayton Street, 3, Rev. James M. Quick
GOSWORTH, Meadows Chapel (Portwood), 6.30, Rev. G. Maurice Bolsover
GUILDFORD, Ward Street Church, 11, Rev. W. C. Bastow
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. Glyn J. Price
HALIFAX, Northgate End, 10.45, Rev. Percival Wearing
HARTFORD, Free Christian Church, South Terrace, 11 and 6.30, Rev. Basil Viney
HASLEMERE, Grove Meeting, Bridge Lane, 11 and 6, Rev. E. A. Davies
HASLINGDEN, Worsthorne Road, 11, Mr. T. Thorpe
HASLINGDEN, Fitzwilliam Street, 6, Rev. Percival Wearing
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Pryce (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 6.30, Rev. B. L. Gillard
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Mr. H. B. Morris
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. Bryan L. Gillard, 6.30, Supply
LEICESTER, Newarkgate Road, 11, Jubilee Church, 6.30, Supply
LEICESTER, The Great Meeting, Race Road Street, 11 and 6.30, Rev. A. B. Dowding
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. Eastwood
LIVERPOOL, Ancient Church of Toxteth, 11 and 6.30, Rev. Dr. P. N. Evans
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Pitts
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kent Mumford
LIVERPOOL, Gateacre Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Pitts
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Bunn Short
LONDON, Bell Street, Edgware Road, 6, Rev. Wilfred M. Lewis
LONDON, Blackfriars, Unitarian and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Brixton Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gordon Short
LONDON, Finsbury Park, Upper Lane, 11, Rev. F. B. Dickens
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Supply
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. E. Cromarty
LONDON, Hampstead, Rosslyn Hill, 11, Rev. James Kinsey
LONDON, Hanwell, High Road, 11 and 6.30, Rev. T. E. Dicken
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Lisson Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Ernest Gordon
LONDON, Mansfield Street Church, Rathbone Place, 6.30, Rev. J. E. Wright
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wilfred M. Lewis
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. Ernest Gordon
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. Bowen
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Antonia Pearsall (also 6.30 1st Sunday in the month)
LONDON, Wells Unitarian Church or Stoneycroft, Broadgreen Hill, 2nd and 4th Sundays 6 (Rev. T. L. Jones)
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. Gerhard
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. B. W. Dobbin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. Peter Jones
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MALVERN, Friends' Meeting House, Orchard Road, 3 (third Sunday of each month)
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Rev. W. Bush
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Warhurst
MANCHESTER, Pendleton Unitarian, Green Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. W. Bevan Hargreaves
MANCHESTER, Rosendale Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 — 6.30, Rev. R. B. Gregg
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. James Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MIDDLESEX, Pym Christian Church, 6.30, Rev. Lawrence Hallsworth
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11, Rev. J. H. Sutts, 6.30, Rev. Jessy Swann
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. Mather
NEWPORT, Isle of Wight, High Street, 6.30, Mr. Dennis Stedman
NORTHAMPTON, Kingsley Road, 6.30, Miss Mary Pyne
NORWICH, Octagon Chapel, Colegate, 11, Rev. H. N. Bacon
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, No Service
OSWOOD, Manchester College Chapel, 11.30 (next service October 1)
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. J. McClelland
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Double
PORTSMOUTH, John Pounds's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sydenham
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RAMSBOTTOM, Bland, The Meeting House, 6.30, Supply
ROCHDALE, Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bate
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Addiscott Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Mr. C. J. Bolsover
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morgan
SHEFFIELD, Unity Church, Cemetery Road, 11, Rev. T. H. Jones, 6.30, Mr. J. Wadsworth
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Worthy
SHREWSBURY, High Street, Unitarian, 11, Supply
SHREWTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. Gordon L. Stuart
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Ernest Green
SOUTHEND-ON-SEA, Darnley Road, 6.30, Rev. John Kenny
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. Chandler
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kendall
ST. HELENS, Corporation Street, 6.30, Rev. Eric Wild
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. J. H. Smith (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Church, 11, Rev. C. Stephen
SWANSEA, Pentrepoeth Free Christian Meeting House, 11, Rev. L. Bowen Smith
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Bowen Smith (also 11, First Sunday in the month)
SWINDON, Stanton Hall Road, 6.30, Dr. Vernon M. Conway
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TODMORDEN, Old Meeting House, Ashford Road, 6.30, Rev. Robert Taylor
TONBRIDGE, Unitarian Church, 10.45 and 6, Mr. J. C. Turner
TORQUAY, Unity Church off Pin Terrace, 11, Rev. Charles Eaton
TUNBRIDGE, Cowper Unitarian Church, 11, Rev. Stuart Sprague
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. H. Dixon
WARRINGTON, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Supply
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maurice
WATFORD, Friends' House, Church Road (by permission), 7.30 (2nd Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jackson (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Rev. G. W. Pearson
WESTON-S-M., Duke Row, 10.45, Rev. Stanley R. Bevan, Supply, 6.45, Rev. Stanley R. Bevan
YORK, St. Saviourgate Chapel, 6.30, Mr. J. F. Gaskell

The Secretary, Unitarian Headquarters provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Hall Library [illegible] est. 4/11. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pearsall-Jones, 132 Blake Street, Nedlands, West Australia
SYDNEY, Congregational Church, Assembly Hall, Sydney (No. 1), 9.5, weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 17 Francis Street (off College St.), 7.15, Supply. Phone Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Coles Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Lawrence Moore
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. F. Hussey

NEW ZEALAND

AUCKLAND, Unitarian Church, Formosa Road, 10.30, Children's Programme, Mr. W. J. Wood
WELLINGTON, Service suspended—Enquiries—Miss Wilson, Tel. 61-272

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School, 7, Service, Supply

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THE INQUIRER

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News Review

Tribute to Dr. H. Stewart Carter at Davos

—Contributed

On Sunday, August 13th, the 17th Congress of the International Association for Liberal Christianity and Religious Freedom I.A.R.F., held in Davos, Switzerland, was closed. It was attended by more than 600 persons, among whom were participants from Europe, U.S.A., Asia and Africa.

The Congress raised the question: what do free religious principles mean in our world and what is the universal meaning of Christianity? Speakers from the West as well as Asia and Africa pointed out that Western feelings of superiority as well as of inferiority are wrong in the given situation. They asked for a reasonable way of looking at Africans and Asiatics. A common concern for the destination of man in East and West in the present world situation was expressed.

Speakers were: Principal Eric H. Pyle on: "Issues of Living in a Divided World", Prof. A. Basu and Prof. Dr. M. Huber on: "Our Approach to World Community", E. Mphaphlele and S. Banerjee on: "How Africa and Asia see the West" and the Rev. Donald S. Harrington and Prof. Dr. F. Heiler on: "How the West sees Africa and Asia".

Six panels with experts from the East and the West met in order to discuss the following subjects:

The Rising Tide of New Nationalism; Race and Colour; What is happening to the Family Today; Spiritual Values and Technology; and, Human Nature and Destiny.

A resolution in which the proposed change in the basic formula of membership of the World Council of Churches was regretted, was passed.

Dr. H. Faber, Netherlands, was elected President of the Association.

Two representatives of churches in Eastern Europe were appointed in the Executive Committee, in order to improve the contacts with these churches, namely Dr. M. Novak, Bishop of the Czechoslovak Church in Prague and the Rev. Imre R. Filep of the Hungarian Unitarian Church in Budapest. As delegate of the recently merged American Unitarian and Universalist Churches Mr. Percival F. Brundage, former Director of the International Accountants Firm Price Waterhouse, joined the Executive Committee.

The next Congress will be held in 1964 in the Netherlands. The Executive Committee will meet next year in England.

In his concluding words Dr. Faber, the new President, said that, although religious liberalism is a minority in the world, it feels itself united and doesn't want to lag behind in sharing with others the responsibility for a world order in which the individual bears a greater part of faith, peace, hope and love than is now the case.

Reference was made by the President at the Opening Session to the unavoidable absence through illness of Dr. H. Stewart Carter, Executive Vice-President of the Association. This is the first Congress Dr. Carter has missed since the early nineteen twenties. A message of good wishes for a speedy recovery was approved by the gathering.

Induction at Padiham

On Saturday, August 26th, the Rev. James McClelland, B.A., was inducted as minister of Nazareth Chapel, Padiham, in the presence of a large congregation which included representatives and visitors from neighbouring churches, the Vicar of Padiham and the superintendent minister of the Methodist district. The service was conducted by the Rev. G. W. Potts, Colne, and the charge to the new minister was given by the Rev. Principal L. A. Garrard. The Rev. E. S. Price, Bolton, gave the charge to the congregation and the new minister was installed by the president of the chapel, Miss Alice Smith.

At a meeting following a reception for Mr. and Mrs. McClelland the new minister replying to the many expressions of welcome and greeting said that he took up his ministry in the Liberal Christian tradition confident that it still had something to say to men and women in the present time and in the future. He paid tribute to the work of his predecessors in Padiham and felt sure that both he and his wife would have a happy and fruitful ministry following in their footsteps.

Dr. E. L. Allen

Sir: Your readers may be interested in the following quotation from one of Dr. Allen's many works introducing the ordinary reader to the efforts of the western mind to grapple with the major problems of human life and destiny? It is taken from his "Guide-Book to Western Thought": Referring to Marx and Nietzsche he writes "They represent respectively the subordination of the individual to the class and the subjection of the mass to the individual. We can be content with neither. For events have taught us that there is a secret alliance between them: the mass-movement and the tyrant call for each other. Our task is to create a society in which persons will come into their own, in which the man of outstanding ability will not provoke resentment and the common man will not be an object of contempt. Did not the Christian love that both Marx and Nietzsche despised aim at something of this order?"

Yours, Robert H. Carrick

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